

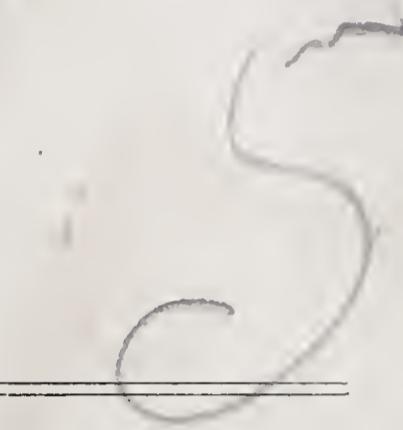
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SECOND ANNUAL REPORT

OF THE

*Indian Commission.*



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FIRST ANNUAL REPORT

OF THE

*Missionary Bishop of Niobrara.*

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THE REPORT

OF THE

*Special Committee on the Two Reports.*

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FIRST ANNUAL REPORT  
OF  
*The Missionary Bishop of Niobrara.*

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*To the Board of Missions of the Protestant Episcopal Church :*

I was elected to be Missionary Bishop of Niobrara on All Saints' Day, 1872. I accepted the appointment early in December, and was consecrated January 9th, 1873. After three months spent in winding up my personal affairs, in discharging the duties of Secretary of the Foreign Committee, and in presenting in various churches the claims of the Indian work, I departed for the Indian Country April 7th, and now, preserved through my travels by the goodness of GOD and confirmed by what I have seen in my hope for the Indian, have the privilege of presenting my FIRST ANNUAL REPORT.

I cannot perform this duty, however, without first expressing the gratitude I feel that I was permitted, before being called to my present Office, to be identified with the Foreign Missionary work of the Church, and to be associated in labors with those who compose the Foreign Committee and with those who hold the banner of CHRIST aloft in Foreign lands. If I have any fitness for my present trust, it was largely gained in that office. My sense of the practical worth of the Foreign work strengthened every month I was connected with it; and my conviction deepened that that department of the Church's enterprises can never be either relinquished or disparaged so long as the Church believes that her creation and her Mission are not of man but of GOD, and that her resources are not merely an aggregate of human agencies, but "the powers of the world to come." Nothing could have removed me from my connection with it but the solemn call which I received, and the opinion that the opposition of the individual judgment and will to the summons of the Church is almost fatal to her prompt and efficient conduct of her Missionary campaign, and should never be ventured except for reasons of paramount importance.

BOUNDS OF THE JURISDICTION.

The Jurisdiction proper of the Missionary Bishop of Niobrara, is a tract of country bounded "on the East by the Missouri River; on the South by the State of Nebraska; on the West by the 104th Meridian, the Territory of Wyoming, and Nebraska; on the North by the 46th

degree of north latitude; including also the several Indian Reservations on the left bank of the Missouri, North and East of said river."

In order, however, to give unity and compactness to the effort of the Church for the Indian tribes, the House of Bishops passed the following resolution :

"*Resolved*, That the Missionary Bishop of Niobrara be authorized to take charge of such work among the Indians east of the Rocky Mountains, as may be transferred to his oversight by the Bishops within whose Jurisdiction such work may lie."

It has seemed advisable in several cases that Bishops should take the action suggested by this Resolution, and accordingly the Mission among the Oneidas in Wisconsin has been transferred to my Episcopal oversight by the Bishop of Wisconsin, and like action has been taken by the Bishop of Nebraska with reference to the Mission among the Santees within his Jurisdiction.

#### THE ONEIDAS.\*

I made my first Visitation of the Oneida Mission immediately upon leaving the East. The joy at the appointment of a Bishop specially for the Indians, which lighted up every countenance and gave warmth to the pressure of every hand, made the Easter, which I spent among this people, one of the happiest ever passed in my life.

From all directions the Indians wended their way that Easter morning to their unpretending sanctuary. The building (floor, galleries, vestibule, and many of the windows) was crowded with people, and a more reverent and attentive congregation, a congregation in which there were more men, I have rarely seen. Many whom Bishop Hobart confirmed more than fifty years ago, brought their grandchildren to be confirmed by his grandson. The whole number confirmed was twenty. The Holy Communion was then administered, the entire congregation remaining, and at least one hundred and twenty of them partaking in the celebration. And when, having taken my seat in a chair before the chancel rail, the whole congregation, men and women and children, filed by me and took me by the hand, one old woman slipping a dollar bill in my hand as she pressed it, one man saying "You have made us happy," and another whispering in my ear, "Pray for the Oneidas," my joy was unbounded. The Missionary, the Rev. E. A. Goodnough, who has just celebrated his twentieth anniversary of work among his people, reports:

"The first church here was a log church, which the Indians built entirely with their own labor. The present church was built entirely with their own funds, proceeds of the sale to the United States of their claim to the forty miles square tract, in a part of which their Res-

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\* See Appendix A.

ervation is located. They have, since I have been with them, paid one-half towards the cost of building on a chancel and vestry-room, and also one-half of the cost of repainting the church twice. They have always paid part of the Missionary's salary, and they now propose to assume the whole burden of paying their Minister themselves.

"The old 'Green Bay Mission,' which was such an expense and failure, was never in any way connected with this Mission. That was a school for the education of the children of other tribes in the vicinity, though some Oneida children were also sent there. The Oneidas are by no means perfect, yet they show that they are worthy of aid in their good designs."

Some of these Oneidas have for some months past been preparing and hauling lumber and stones for a new Church building, and have gathered material worth, the Missionary estimates, \$2,500.

I commend their project to the benevolence of the Church, provided the people will go on in their labors and contributions *puri passu* with the benefactions of their friends. When a race, whose besetting infirmity is inertness, show tokens of enterprise and progress, they should not want substantial evidence that their more advanced brethren "wish them good luck in the Name of the Lord."

The blemishes which struck me most forcibly in these people, were a want of order and thrift, and the ravages of strong drink; but these were not more apparent than they are in most of our frontier towns and settlements, not as much as they are in a village of Irish miners in our coal-mining districts.

And when we pass from comparing the Indians with races whose opportunities of advance have been almost infinitely greater, to comparing their present condition with their own condition only a few years ago, the result is one of which they need not be ashamed, and one which may well make those who are interested in them glad. These Oneidas were, less than two hundred years ago, part of that savage confederacy of the Six Nations who carried blood and fire through all the Eastern States from New England to Georgia, and from the Atlantic to the great Lakes. It is not much more than a hundred years since they gave up the tomahawk and the scalping knife, and other implements of savage warfare. They have been on their present Reservation, none more than fifty, and many less than twenty-five years. When they came to it, it was a dense forest. They have cleared nearly twenty thousand acres of it with their own hands, and now thousands of acres of it are the very best farming land. They have put up hundreds upon hundreds of miles of rail fence. They have cast aside their wigwams, and have erected houses of logs, and often of sawn boards, which are quite equal to those of white settlers upon the frontier. Not many years ago, hardly a house had any other floor than the earth; now hardly a house lacks its flooring of boards. Twenty years ago, there was not a cook-stove in the Reservation; now there is

hardly a family without one. Then they ate their meals, squatted on the earth around a huge bowl, into which each one plunged his scoop; now many of them take quite a pride in setting a neat table with white table-cloth, and plates, and knives and forks. And, while the general aspect of the Reservation is by no means first-class, I think that few persons on passing through it would see anything, did they not meet the Indians, to make them question for a moment that it was a settlement of whites.

#### VISIT TO THE INDIAN TERRITORY.

I was desirous of studying further the condition of the semi-civilized Indians before going to the wilder tribes of the north-west, and therefore made a visit to the Indian Territory in the south-west, under the Jurisdiction of Bishop Pierce, an additional interest being given to my visit by the knowledge that there are many who favor the project of making this Territory the home of the tribes who now live in the Missionary Jurisdiction of Niobrara. While I was *en route*, the whole country was plunged into a frenzy of excitement, and of denunciation of the whole Indian race, by the Modoc massacre, and the mouths of many sober men were filled with calls for revenge, such as at other times they were wont to denounce as the characteristic of the vindictive savage. I could not but mourn, as I travelled among the Cherokees, Choctaws, Creeks, and Chickasaws, as peaceable, law-abiding and moral a people as I ever moved among, a people earning their own living by the sweat of their brow, that the treachery of a *handful* of Indians was allowed by an intelligent people to govern opinion, while the good behavior of Indians who number fifty thousand was utterly forgotten.

#### THE GREATNESS OF THE WESTERN MISSIONARY FIELD.

From the Indian Territory I passed directly north, to my own Jurisdiction of Niobrara, stopping for a day at Omaha, on my way, to enjoy the society and counsel of Bishop Clarkson, under whose loving care the Mission in Niobrara had been until my Consecration. I was fortunate in being there during the session of one of the Convocations of the Diocese of Nebraska, and in being called upon to preach at the reception of the first Deaconess. As my journeys led me over the boundless expanse of our western domain, and through populous cities, each teeming with people struggling with restless eagerness after this world's goods, each like a whirlpool sucking in vast currents of immigrants from the east, and flinging them out as emigrants to districts farther west, I was impressed even more than before with a sense of the greatness of the work which our Church has before her, and of the greatness of numbers, and the greatness of mind and heart which will be required to do it, and I learned, for at least the moment, the lesson particularly wholesome and opportune to one set apart to a special branch of the Church's enterprise, that the work of any one Bishop, however absorbing it may

be to him and his friends, is, after all, but a very small part of a very large whole.

#### MISSIONS ON THE MISSOURI RIVER.

The main body of the Missionary enterprise of our Church among the Indians is located among the tribes on the upper Missouri. The whole number of main stations on the River is six. There are besides two sub-stations connected with the Santee Mission and three with the Yankton Mission. I have visited all these stations twice during the six months I have been in the field, and have found in the joy of meeting with the Missionary brethren and sisters engaged there, more than a reward for any trials that I have encountered by the way. Our Missions are strung along the river. They can there do their work more advantageously, for the reason that the Government Agencies are located on the river front. These agencies are points of occasional resort by *all* the Indians, because the benefactions of the Government are dispensed there. They are also the residence of the better disposed Indians, because they have there both protection and encouragement in learning the white man's ways. Thus, Missions placed at these points not only benefit the people who are settled there, but attract the attention of the wilder roving bands, who examine them with an amusing curiosity, (sometimes with undisguised disgust), and in their wanderings interiorward, gossip over them at their camp fires with all they meet. Said a shrewd Yankton chief, White Swan, as I was about to leave the chapel which has been erected among his people, "Stop, friend, have a few words to say. I am glad to hear you are going to visit the wild, upper tribes. Companies of them often come down to visit my band, and I always take them to see this chapel. I think a good deal depends upon the impression my chapel makes on them. I think if it was put in better order it would make a better impression than it does. The rain and snow come through that roof. This floor is not even. Now, you are called an Apostle. That is a good name. I believe it means, "one sent." But there are many people to whom you are sent to whom you cannot go; for they are wild people. But these visitors of mine go everywhere and tell everywhere what they have seen."

#### THE SANTEE MISSION.\*

The first of our Missions in age and in the progress of the people, the first also that a visitor comes upon in going up the Missouri River, is the Santee Mission. It is about thirty miles above the town of Yankton. This Mission was the first Christian effort among the Santees and was begun years ago, when they were living at Red Wood in Minnesota, by Bishop Whipple, who placed among them the Rev. Sam. D. Hinman, who has labored for them and shared their miseries in their forced wanderings until now it is his reward to see a marvellous change. A whole people who, a

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\* See Appendix B.

few years ago, decked themselves in savage attire now wear the white man's dress. The Indian village, a cluster of lodges thronged with idlers and resonant with the drummings of the heathen "medicine man," has disappeared. The people have entered claims wherever the land promised to reward their labors, and are scattered over their Reservation in log houses of their own construction. A considerable number of the more enterprising men have surrendered all the rights to annuities and rations and have gone off to an inviting locality some one hundred miles distant on the Sioux River, have entered farms of one hundred and sixty acres each, formed a settlement of their own and taken the steps necessary to become citizens of the United States. It is from the Santees that the Gospel has been sounded out to the other tribes. On Sundays the Santees may be seen gathering from all directions on foot, on horseback, and in wagons, to attend the Services of the House of God. There are among them 289 communicants. It was my privilege to confirm nine on the occasion of my first visit. Much has been written by delighted visitors of the heartiness and reverence with which the Services of the Church are rendered by these humble people. And all that was ever written I found more than realized, when it was my happy lot to kneel with them in their beautiful sanctuary. I could understand how the Apostle could exclaim, as he thought of his converts, "What thanks can we render to God for all the joy wherewith we joy for your sakes before our God?"

It should, however, be remembered that the emotional side of Christianity is more easily acquired by a heathen people than its moral, and that Indians, whether Oneidas or Santees, are but children yet, making childish essays in the path of duty.

#### SUB-STATIONS.

There are two of these connected with the main Station. The first is about twelve miles distant, on the Bazille River, established to meet the wants of the people who have taken up farms on that stream. The other Sub-station is about five miles below the Mission, on the bottom land near the Missouri River. At both these Stations we have neat chapels; that at the former Station being the gift of a Society of ladies in New York known as "The Society of the Double Temple," and the other of Mr. and Mrs. Samuel Nettleton, of Watertown, Connecticut.

The chapel on the Bazille was the scene until lately of the labors of Paul Mazakute, a faithful native Presbyter, well known to many in the Church. His Christian enterprise as a loving herald of the Gospel among his own people and among neighboring tribes, and his humble, earnest, consistent life, made him invaluable to the Mission. His good report is on the lips of all who knew him. After prolonged infirmity, against which he struggled manfully, that he might die in the harness, he gently fell asleep May 12th. His memory will long be cherished as evidence of the good things God is ready to do for the Indian.

Paul has been succeeded in charge of the chapel on the Bazille, by the Rev. Dan'l Hemans, for several years a faithful Deacon, and ordained by me to the Priesthood in August last.

At the time of writing this Report, the small-pox which broke out among the people about the middle of September, prevails with great violence in its most loathsome and fatal form. The Rev. Mr. Cook of the Yankton Mission (who has had the small-pox), most cheerfully went at my suggestion to the help of the Rev. Mr. Hinman and the ladies at the Mission (Miss West, Sister Mary Graves, and Miss Ives). In preparing food for the sick, carrying it to them in their houses, speaking words of life and comfort, they have fearlessly followed in the steps of their MASTER. In order that their work might be done more effectually, it was proposed to turn the school-room into a hospital, for which, thanks to the friends who have sent boxes to the Niobrara store-room, I was able to ensure a supply of comfortables, unbleached muslin for sheets, rags, rice, tapioca, and other things needed for the sick. I regret to say that many of the most useful of the members of our Church have fallen victims to the plague; among them a most promising postulant for the sacred Ministry, Wm. Hemans, who contracted the disease while faithfully performing his duties as a Catechist in praying with the sick.

#### SCHOOL FOR GIRLS.

I am glad to be able to say that the need of special effort for the elevation of Indian females, a want deeply felt by our Missionaries, will soon be met. The Executive Committee have approved my plan for opening at the Santee Mission an Industrial School for girls, and I hope that, before the winter closes in, as many girls as can be accommodated in the portion of the Mission building which can be set apart for this purpose will be learning the elements of education and under training in the practical duties of the house and of wife and mother. In this school, as in all others in the Jurisdiction, the effort will be to teach the pupils to do their own work, and to fit them for the daily duties of the humble lot to which, in all probability, they will be called.

#### CONVOCATION.

In pursuance of my call, a meeting of the Convocation of Niobrara was held at the Santee Mission in August last. All the Clergy of the Jurisdiction were present, with the exception of the Rev. Mr. Burt of the Crow Creek Mission, who had gone East, and the Rev. Mr. Dorsey of the Ponka Mission, who was detained at home. It was an occasion of great interest. Love burns bright, when brethren from widely-separated parts meet together after long separation, and are permitted to declare, as was done in the early Church, what God has done with them, and how He has opened the door of faith unto the Gentiles. There, too, every grade of Indian progress was represented in the Convocation, from the

lay delegates of the Santees, the foremost in improvement, to the Yanktonnais delegates, but just awakened to the fact that there is a better way, and hardly recovered from bewilderment at the discovery. And, lastly, the animation with which some of the native delegates joined in our counsels, and questioned me as to my plans, showed that the Church, in taking away their wildness, had not destroyed their spirit, while the ardor with which some of them pleaded that the Missionaries would be earnest in urging the people to a higher morality, was a pleasing evidence that, however immature these Christian Indians may be, they are not sunk in moral ideas to one dead level of apathetic mediocrity.

The crowning event of the Convocation was an Ordination, the first I was permitted to hold, at which Mr. William A. Schubert was ordained Deacon and the Rev. William J. Cleveland and the Rev. Daniel Hemans (a native) were advanced to the Priesthood. The Honorable Commissioner of Indian Affairs, being on the Reservation at the time, accepted our invitation and was present at the Service.

#### THE PONKA MISSION.\*

Next to the Santees, as one travels up the Missouri River, are the Ponkas, well known to the Church as the people among whom the Rev. J. Owen Dorsey and his mother, Mrs. Stanforth, have been laboring. The Ponkas are but the remnant of a once powerful tribe, numbering now about seven hundred souls, whose Reservation lies, unfortunately, in one corner of the Reserve assigned to the Sioux, a people numbered by the ten thousand, and with the wilder bands of whom the Ponkas are at deadly enmity. The wild frenzy of rage into which the periodical incursions of the Sioux have plunged the Ponkas, and their expectation momentarily of attack, have been great obstacles to their progress. To add to their miseries, the part of the Reservation where a large body of the people dwelt was deluged this spring by rains, and later, an unprecedented rise of the river swept away the alluvial soil on which many of their log houses had been erected. The project of their removal to a more favorable locality, proposed more than once, is now again, I learn, entertained by the Department. The health of Mr. Dorsey and of Mrs. Stanforth was so seriously affected by the malaria arising from the flood, that they found it necessary to retire last August from the field. I lose their valuable co-operation with the deepest regret.

At the time of the flood, the plans were almost complete for the erection among the Ponkas of a Mission residence, an Industrial School, and a Hospital, enterprises in which many friends of our work for the Indians have shown a special interest. Fortunately, however, no outlay of money had been made. It has seemed advisable to suspend our work among the Ponkas, pending their proposed removal, especially as the Gov-

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\* See Appendix C.

ernment has been obliged to call upon us to surrender the house which the Mission family were permitted to occupy, and there is no other in which a Mission family could live. It is probable that the Ponkas will be removed to a Reservation not under the control of our Church, and should this be the case, I trust that those who have given money for the benefit of the Ponkas will allow what remains on hand to be expended for the good of other Indians within the Jurisdiction of Niobrara.

#### THE YANKTON MISSION.\*

The next of our Missions in order, as one advances up the river, is the Yankton Mission. The Rev. Joseph W. Cook is the Missionary and sees in the three congregations which have been gathered (one at the central church and two at out stations), and in the general progress of the people, the evidence that labor for the Red man is not in vain. Much of the progress of the people is due to the efficient administration of the Agent, the Rev. John G. Gasmann, a Clergyman of our Church, disabled from performing the duties of the Ministry. Mr. Cook is aided by the Rev. Luke C. Walker, a Santee Deacon, who has also of late been my constant companion in my Visitations, and my interpreter when I have preached to the people. Miss Baker continues her efficient and cheerful labors in teaching, and in ministering to the sick.

There are three chapels on this Reserve, beside the central church. The Chapel of the Holy Name, Choteau Creek, is under the immediate care of Mr. John Robinson, a candidate for the Ministry, and of a native Catechist. At the Chapel of St. Philip the Deacon, Service is held by another of the native Catechists. I had hoped to provide this point, which is quite an important one, with a white Minister by the Ordination of Mr. Wm. A. Schubert, who came out in June to devote himself to the work; but he was called East by alarming illness in his family shortly after his Ordination, and has not been able, as yet, to return. The Chapel at Botin's, five miles from the central Station, will be provided with Services from that point.

The Yanktons are a large and promising tribe. Their Reservation is the finest on the Upper Missouri. The road by which the others are reached, runs through its length. The contest between heathenism and the Gospel is fairly in array amongst them. Everywhere the white man's quiet dress, adopted by some, shames the fantastic gear of the savage adhered to by others; the log house erects itself alongside the tipi; daily labor pushes idleness with manly pressure; and Christian hymns tune the ear to something higher than the barkings and drummings of the barbarous rites, which try to rival them. Among this people, therefore, I have determined to reside and to establish the general institutions of the Jurisdiction.

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\* See Appendix D.

## BOARDING SCHOOLS.

My visit to the Indian Territory and my study of the Indian problem in my own field, convinced me quite early that the Boarding School ought to be one of the most prominent features of our Missionary work.

Indian parents rarely exercise control over their children. They have the conceit that they develop better if left to themselves. Indian children are not fonder of school than white children are. For these reasons, and others, it is found almost impossible to secure their regular attendance at day schools, and the good results accomplished by these agencies are consequently comparatively small. There is no difficulty, however, in getting children to come and live in the Mission families and receive daily instruction. The material comforts of such an arrangement attract them, and once domesticated in a family, they are very docile, and their improvement, in this isolation from heathen influences and residence with Christian people, is decided.

Children gathered in such schools would soon become in their neat and orderly appearance, their increasing intelligence, and their personal testimony to the loving and disinterested lives of the Missionaries with whom they dwell, living epistles, known and read of their wilder brethren. They would form the nuclei of congregations at the chapels connected with the schools, and learn to carry on with spirit the responses and music of the Services. In a word, they would be in a degree what the Jewish colonies, scattered among the heathen, were in the early days of Christianity—the first homes and starting points of the Gospel. Moreover Boarding Schools of this kind could be conducted without great expense, for the children could share in the rations and annuities issued to their tribe. I calculate that \$60 *per capita* each year would provide all other requisites.

The Boarding School has thus peculiar advantages in the Indian field. It is proposed, therefore, that a number of children shall be taken into the Mission family at each of our Mission Stations, and a small Boarding School thus established wherever it is practicable. It is also proposed to begin a Central Boarding School of higher grade, at the place of the Bishop's residence, to be conducted under his immediate supervision, to which the other schools shall be tributary by furnishing their most promising boys for education as Teachers, Catechists and Missionaries.

There is a considerable number of children who have been already tested and are prepared to enter such a High School.

There is already in operation, or will be before many weeks have passed by, one of these schools at every one of our stations on the Missouri. And I am happy in being able to state that the High School at the Yankton Agency, to which they are to be tributary, will not be wanting, as I have been enabled by the generosity of the Executive Committee of the Indian Commission to erect a large stone building (41 feet

front by 56 deep, with a wing 26 by 18), which is now almost ready for occupancy. The valuable services of Mrs. M. E. Duigan have been secured as Matron. This building will be the home of the Missionary at the Station, the Teachers and Matron, and the Bishop, as well as of the scholars, and the dwelling place, also, I pray, of the Spirit of love, joy, and peace.

I cannot enough thank the kind friends of efforts for the Red man who have, by contributing towards the erection of this building, and by pledging the annual amount requisite for the support of a scholar, (\$60), shown interest in this scheme of work. I trust that the next few months will prove that there are many more (individuals, Sunday-schools and Bible Classes), who will esteem it a privilege to provide the annual sum (\$60) necessary for the rescue of an Indian child from a wild heathen life, its shelter in a Christian home, and its training in the nurture and admonition of the Lord.

#### THE CHAPEL AT THE YANKTON AGENCY

will be the Bishop's Church. The simple and pretty log building in which the congregation now worship has become dear to me, who have known it but a few months. How much more dear it must be to those to whom it has been the scene of the first triumphs of the Gospel, they only can describe. But it is altogether inadequate for those who wish to assemble there, and of course this inconvenience will be felt much more when our schools begin. A new building is a *necessity*, and I hope that I shall hear of friends who will furnish the few thousand dollars which will be required to build such a structure as is needed.

#### SISTERS' HOUSE.

There is another want on which I must be permitted to dwell for a moment. There will be a number of Christian women (Sisters from the Bishop Potter Memorial House and others), engaged in work at the Yankton Agency, and a home is very much needed where they may live by themselves. There are several rooms connected with the present chapel, which have served hitherto as the residence of the Mission family. By an addition, which would not cost more than \$1,500, this part of the chapel building could be altered into a Sisters' House, where the ladies engaged in Missionary work could live together, and where they could carry on an Industrial School for girls, an institution which is greatly needed. Will not some of those who believe in Woman's work in the Church furnish the necessary funds?

#### UP-RIVER MISSIONS.

The other Missions within the Missionary Jurisdiction of Niobrara are considerably farther up the river, that among the Lower Yanktonnais at Crow Creek Agency, under the Rev. H. Burt, and that among the

Lower Brulés, ten miles distant, under the Rev. William J. Cleveland, being each about one hundred miles above the Yankton Mission, and that at the Cheyenne Agency, among the people of Spotted Cloud's band, under the Rev. H. Swift, being about one hundred miles further still. These Missions answer in our Missionary work to the block-houses of the early days of our frontier Settlements. They are the out-posts of the Missionary enterprise. They are among tribes who have hardly taken their first lesson in civilization, who are roving and unsettled, and contain within them a considerable element of those who love and glory in lawlessness and violence, and whose contact with the white man has as yet been so little with good men, and so frequently with the vicious, that its tendency has been rather to confirm than to shake their conceit that their own, and not the white man's, is the better way.

The Missionaries among them have it as their lot to see attention on the *qui vive* when they speak of rations, and flagging when they tell of the Bread which endureth unto eternal life; to be daily frustrated in their efforts to enlighten, by finding that the maxims which are axioms with them are to their auditors strange and even incomprehensible; and to spend months in winning a reputation for common decency of life, because the representatives of their race who preceded them have generally forfeited it. Had they their pretty little chapels, and little congregations of regular worshippers, however few in number, there would be something to catch the eye of sense and reward endeavor—but though some kind friends have provided the necessary funds, it has not seemed to me prudent to invest money in churches, until the people have settled down enough to indicate their final abode; nor by the erection of a chapel to tie a Missionary down to one point before he has thoroughly made up his mind what that point should be; nor to give a people a church, as well as a Mission house and family, before they have any intelligent desire for it. In this opinion each of these brethren has cheerfully acquiesced. If they are human they must have hours in which, like their Divine human MASTER, they cry out, "I have labored in vain and spent my strength for nought." But I pray God they may not flinch. I know that every one of these Missions was, in its inception, and has been in its prosecution, a noble venture of Christian faith. I know that without steady self-reliance, high-strung courage, and readiness to do good and lend hoping for nothing again, the workers had retreated months ago. They are *heroes* and *heroines*, and that not in the lower realms of courage. I record their names with tears of thankfulness that God has given them such grace, and blessed me with the privilege of hearing them call me their Bishop. They are the Rev. William J. Cleveland, Mrs. Cleveland, Miss Leigh, and Mr. Walter S. Hall, among the Lower Brulés, the Rev. H. Burt, and Sister Anna Pritchard, among the Yank-

tonnais, and the Rev. Henry Swift, among the Indians connected with the Cheyenne Agency. What I know of the history of Missionary work in other lands, what I have seen of the progress of other Indians, and what I have seen of signs of awakening among the very people among whom these brethren labor, produce in me the happy conviction that their day of reward is surely coming. I trust that the Boarding Schools which they will conduct this winter will be both present comforts to the laborers and potent means to the end for which they yearn.

#### SPOTTED TAIL'S AND RED CLOUD'S BANDS.

Two important bodies of Indians which are embraced within the Missionary Jurisdiction of Niobrara, and which have been placed under the supervision of our Church and therefore claim a place in her Missionary enterprise at the earliest possible date, remain yet to be noticed. They are Spotted Tail's and Red Cloud's bands—their Agencies being known respectively as the Whetstone and the Red Cloud Agencies.

The Indians connected with the first of these bands are estimated at several thousands. Those belonging to the other are set down at a little less than 10,000. I have been exceedingly desirous to visit these people, but their Agencies are in the extreme western part of the Jurisdiction, at a long distance from the present Missions; my time and strength have been taxed to the utmost with duties to the Missions now in operation, above reported, and I have had reason to believe that, on account of changes in their Agents and projects for removing the Agencies, there has not, until within two months past, been any promise that I could accomplish much by a visit. The new Agents are now, however, at their posts, both of them men nominated by the Executive Committee of the Indian Commission, and both giving promise of being conscientious and efficient officers. The Indians have, in a degree, settled down in their new homes; they are reported as ready for Christian Ministers and teachers; indeed, the Rev. Mr. Hinman, who visited them recently, reports the opening among Spotted Tail's people one of peculiar promise. I shall visit them, therefore, God willing, as soon as the winter breaks up, if not before; and I trust that the same Providence, Who opens these fields to our charitable enterprise, will also stir up two men of genuine Missionary spirit and practical knowledge of human nature and the common things of life, to enter into them and do His work.

#### THE NIOBRARA STORE-ROOM.

Early last Spring, I established for the Jurisdiction a Central store-room, and invited the friends of the Mission who were making up boxes for its benefit, to make this store-room their destination. I supposed that the advantages which would accrue from the establishment of such a store-room would be such as these:

a. A place ready for the reception of boxes at any time when it may suit the convenience of donors to forward them.

b. Safe storage for all goods sent until actually used.

c. The possession of a supply of goods ready for all emergencies, instead of the delay occasioned by the necessity of writing to the East in case of need, and waiting until a box of goods can be made up and forwarded. Succor thus obtained must often come too late.

d. Economy in distribution. Goods can be sorted out. What would be useless at one station might be useful at another.

e. A fair, constant and systematic provision for the wants of all stations, rather than a spasmodic flooding of some stations and a neglect of others.

The establishment of this store-room commended itself to all the Missionaries, and its actual working has been very satisfactory. Thanks to the kind interest of our friends, it has been well supplied, and from its abundance such stores as were needed have been shipped, from time to time, to the various Missions. I do not know what we should have done without it in the emergency produced by the breaking out of small-pox among the Santees. And the establishment of our Boarding Schools had hardly been practicable had I not been able to reckon upon stores of clothing, etc., now there, and upon supplies with which, I do not doubt, the store-room will yet be replenished as they are needed. Would that I could express adequately, for my brethren and myself, our sense of the loving interest of all those individuals and Societies who have, by their contributions to this store-room, and in other ways, committed themselves as friends of our work! They have furnished us with everything useful which the ingenuity of love could devise. Their prayers and blessings have filled often, when the impulse of zeal lulled, the sails of our bark, and, when baffled and in gloom, we have been helped by their sympathy to feel that the MASTER Himself was near us, walking on the sea.

#### CONCLUSION.

On many subjects connected with the Indian, I ought not to be in haste to form an opinion; but this I may now say, that I have seen nothing to lead me to think that there is anything in the Indian problem to drive us either to quackery or despair. It will find its solution, under the favor of God, in the faithful execution of the powers committed by God to the Civil Government, and a common-sense administration of the gracious gifts deposited with His Church.

If any one wonders that the large sums of money, spent by the Government, have accomplished so little for the Indians, let him remember that for years these moneys were not used to elevate the Indians, but were devoured by those who should have been their guardians.

If he wonders that the Indians have learned so little of useful trades from the mechanics whom the Government has employed to live among them and teach them, let him consider that these mechanics have often been shrewd enough to see, and unprincipled enough to act upon, the fact that the less they taught the Indians the longer they would be dependent, and the longer their appointed teachers would retain their places.

If he wonders that the mere presence of civilization has not, long ere this, ameliorated the condition of the Red man, let him remember that the van of civilization is its vilest offscourings; that its first representatives generally despise the Indians, and condescend to them in nothing but the gratification of inordinate appetites and desires; and that when civilization of a better type appears, it is too often so bent on its own progress, and so far from helpful or kindly, that its advance, like that of a railroad train at full speed, dashes in pieces those unlucky wanderers who happen to stand in its way, and leaves the others with only a more discouraging sense of the length of the road, and of the slowness with which they overcome it. In a town of Michigan, ten years ago, I saw half-wild, half-drunk Indians employed by white men to perform diabolical antics to attract men to liquor saloons. In Minnesota, ten years ago, I read in the daily papers the offer of the State of \$250 for the scalp of any Indian, delivered at a designated office. In Dakota, to-day, I find, not to speak of other iniquities, the Indian woman, despised squaw though she is, made the victim of the brothel.

This state of things now stares good men in the face. It is high time, surely, for effort of another kind. The Government and the Church call upon them to stand up as champions of what is right. If ever the warning of the wise man be in season, it is now. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"

Discussions of the probable future of the Indians, are beside the question, and dangerous because they drown the call of present duty. Suppose these people to be designed by Providence to be hewers of wood and drawers of water. Our duty is to fit them for that lot. Suppose that they are to be merged in our more numerous race. Our duty is to fit them for that absorption by intermarriage, and so arrest the present vicious intermingling. Suppose that they are to die out. Our duty is to prepare them for their departure. Our duty is the plainer, because the treatment which will fit these people for any one of these lots will fit them for either of the others.

But I have heard it said that practical men have come to the conclusion that Indians should be EXTERMINATED. What if some one should make this reply? If they are to be exterminated, now is the golden

opportunity. Nature has laid the Santee Indians low with small-pox. Let the advocates of extermination come to her help. Their task is easy. Whole tribes of Indians have perished from small-pox in the past. Parched with fever, its victims have crawled to the river brink to slake their thirst, and, too weak to make their way back again, have died there until the river's bank has been lined, for miles, with row upon row of ghastly corpses. With a little timely help given to nature's work among the Santees, such a scene may be beheld again. There are thirty or forty Santee scouts just on their way back towards their homes, from service with a military expedition sent out to protect a rail-road survey from molestation from their savage brethren. Brave, gallant fellows they are, some of them communicants of our Church, who have won the commendation of their officers. A telegram has been sent that they ought not to return. Let some advocate of extermination telegraph them just the contrary. They are panting to see their wives and children, and will be glad of an excuse. Indians have children, black-eyed and merry as larks. Let the gentle members of the Sisterhood of Extermination wrap them up and sing them to sleep in infected blankets stripped from their dying mothers. Let them gather together the cast-off clothing and bedding of the sick, and send it off among the upper tribes. The winter is coming on. Many are shivering for want of clothing. The advocates of extermination may easily scatter these infected garments and the fatal plague with them wherever they will. Here, then, is work for the advocates of extermination. I call for volunteers.

Manifestly, the cry for extermination is but a grim joke—perforce, perhaps, resorted to by intensely practical men to startle our too great enthusiasm into common-sense. Rightly conducted and presented, Missions to the Indians will commend themselves *to all*. Real advocates of extermination, there are none.

Respectfully submitted,

WILLIAM H. HARE,

*Missionary Bishop of Niobrara.*

September 30, 1873.

## APPENDIX.

### [A.]

#### ONEIDA MISSION.

*Statistics for the year 1872-'3.*

Infant Baptisms.....	38
Confirmed.....	20
Marriages .....	7
Burials .....	36
Offerings.....	\$357 19
Disbursements as follows:	
For Missionary.....	\$88 63
" Sexton.....	30 00
" Missions, etc.....	25 53
" Expenses.....	55 00
" Sick.....	7 35
" New Church Fund.....	135 40
Given by individual Indians for new church.....	85 50
Raised by the Indians for new church, in cash.....	220 90
Estimated value of work done for new church.....	2,500 00
Total raised by the Indians towards it.....	\$2,720 99

E. A. GOODNOUGH, *Missionary.*

#### SANTEE MISSION.

### [B.]

*Report to October 15, 1873.*

Baptized—Adults.....	3
Children .....	39 42
Confirmed.....	11
Communicants.....	289
Burials.....	36
Died .....	60
Marriages .....	13

Whole number of Baptized, about (records destroyed), 1,450; whole number Confirmed, 550. Established 1860. First Dakota School, 1858. Locations—Faribault, Minn., 1858-'60; Redwood, Minn., 1860-'62; Fort Snelling, Minn., 1862-'63; Crow Creek, D. T., 1863-'66; Niobrara, Neb., 1866-'67; Bazille, Neb., 1867-'68; Breckinridge, present Santee Agency, from 1868 to date.

SAMUEL D. HINMAN, *Missionary to Santees.*

#### PONKA MISSION.

### [C.]

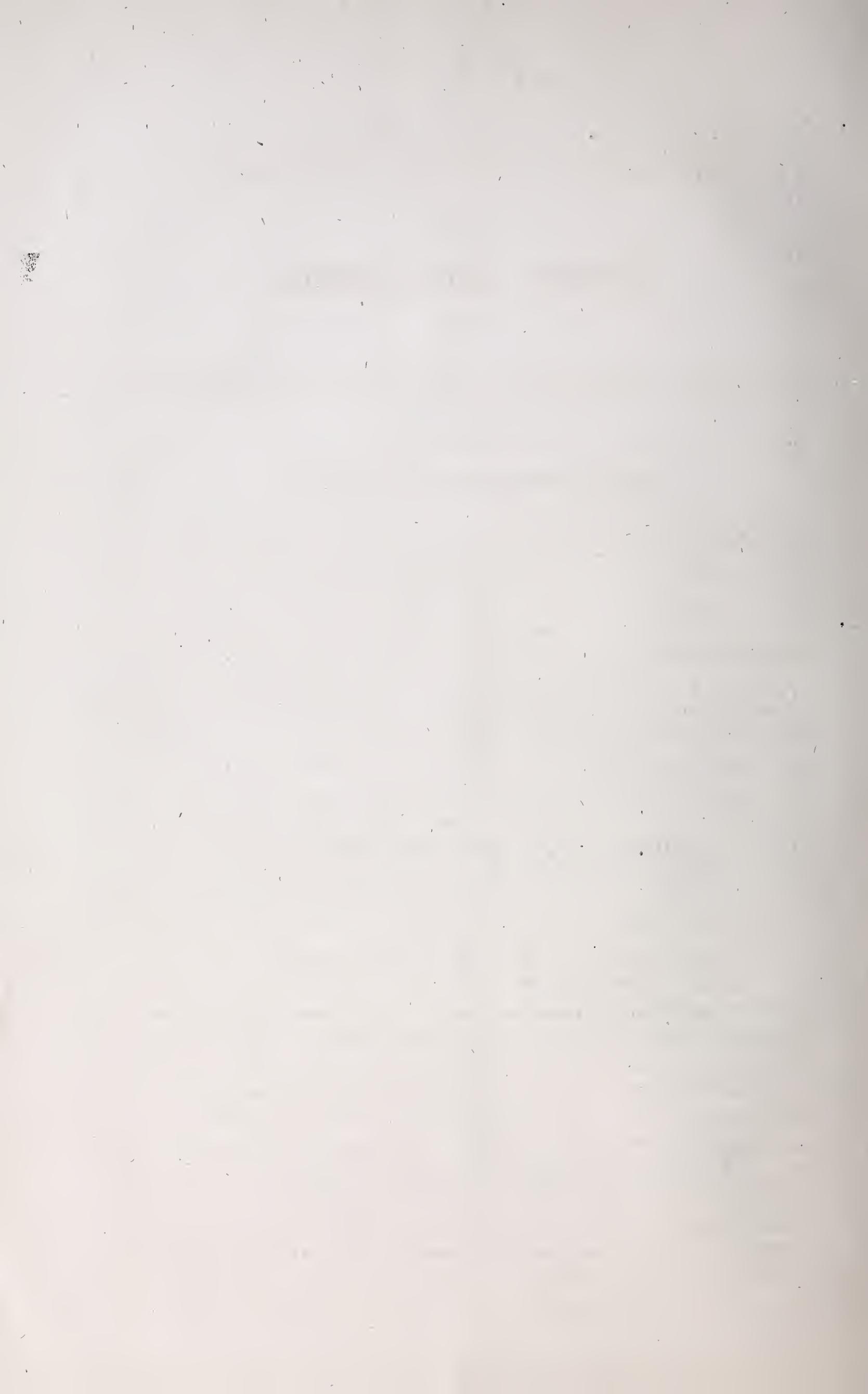
Baptized (infant).....	
Marriages.....	
Burials.....	

#### YANKTON MISSION.

### [D.]

The statistics of the Yankton Mission, including the chapels as well as the main church, for the year ending September 30, are as follows:

Baptisms.....	116
Communicants .....	71
Burials.....	23
Marriages.....	12



## SECOND ANNUAL REPORT

OF THE

## Indian Commission

TO THE

*Domestic Committee of the Board of Missions.*

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### MISSIONARY BISHOP OF NIOBRARA.

THE Indian Commission desire to mark the very opening of their Second Annual Report with an expression of devout thankfulness to the GIVER of all good gifts, for the blessing which He has vouchsafed, during the year past, upon a large portion of the Mission Field with which they are entrusted, and in particular for having given to it, within that period, a Chief Pastor in the person of the Missionary Bishop of Niobrara.

This event—the Consecration of *a Bishop for the Indians*—the Commission cannot but regard as, in itself, very significant, and, in its relation to the future, full of promise. Little as such an event was anticipated even a brief decade ago, it yet formed the consummation of yearnings and prayers which for years, day by day, the piety of Christian hearts in our Communion had felt and offered. The object of desire was the rescue of the Red men from the heathenism in which, as a Race, they were living in a Christian land, and the worse than heathenism into which, through contact with irreligious whites, they were sinking. These yearnings and prayers on the part of a few of God's people, in behalf of the Indian, in connection with earnest and persevering efforts for his Christianization, found in their very object continual incentive, and received in due season a remarkable answer—an answer which at once furnished great encouragement for such sacred endeavor. The Church's consciousness of an important, unfulfilled duty in this direction, had been at last aroused. She recognized the necessity of caring, as a Church, for these home heathen. The importance, too, of availing herself fully of the humane policy of the General Government with respect to the Indians, was justly appreciated. And thus she was led to give the most solemn manifestation of interest in this work, that she in her organic capacity could furnish. In accordance with the sacred traditions of her Polity, and with her now awakened regard of the gravity of the matter in question, she selected and set apart a Bishop for this special work. Departing from the usage which had characterized her action all along,

the hundredth Bishop in the line of our American Episcopate was given by her to be the Bishop of a particular Race in this land, and that race the despised, abused, and—in a Christian view—long and sadly neglected Red men of the West.

The election of a Bishop for the Missionary Jurisdiction of Niobrara was made in New York, on the 1st of November, 1872—an act most fitting to be done for such an object on such a day, marked as it is in the Calendar of the Church by a Memorial Service which tenderly reminds us, that among the company of Heaven are those redeemed by the Blood of the LAMB “out of every kindred, and tongue, and people, and nation.” The solemn Service of Consecration of the Bishop-elect was held in St. Luke’s Church, Philadelphia, on Thursday, the 9th of January, of this present year.

Official obligations growing out of his relations with the Foreign Committee of the Board of Missions, of which he had been the Secretary and General Agent, and preliminary arrangements for entering upon his new field of labor, detained the Bishop at the East until the month of April. Since that time, he has been engaged in his special work, visiting the various portions of his Jurisdiction, caring for the important interests committed to his charge, and, in connection therewith, initiating new and promising enterprises.

In relation to these, and other points of concern, a detailed statement will be presented in his First Annual Report, to be made at this present Meeting of the Board.\*

#### **Paul Mazakute.**

The Commission have been made to realize, during the year, that, in the conduct of Mission work, as in the personal experience of individuals, alternations of joy and sorrow are to be expected. Since their last Report, in which they lamented the loss of two members of the little band of native Christian Ministers, the Rev. Paul Mazakute has been called away from his earthly labors. His death occurred on the 12th of May last. It was not wholly unexpected, for his failing health had given sad intimations, for months previous, that his continuance among the scenes of his pious and devoted labors could not be long extended. Of him it may be said that he was “faithful unto death”—faithful not only as a Christian man, but faithful as a Steward of the mysteries of God. As late as last December, the Rev. Mr. Hinman, who had been on a visit to Paul, wrote of him thus: “He will not rest from work, but says that God has evidently called him to make ready to pass over the dark river; but that we must let him die, still at work, with his light burning. He says, ‘Even if I die a month or a year sooner, I prefer to

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\* See also Appendix, at the close of this Report.

die still ministering at the Altar of my SAVIOUR.'” There, in that little chapel on the Basille River, which the loving devotion of a few Christian women in New York had provided for him, he continued to perform his sacred duties, and to testify of the dear SAVIOUR; and there at last, in that same chapel which he had loved so well, was his thin, worn body brought, ready for its burial, arrayed in the simple vestments in which he had been wont to minister in holy things. Miss West, who went up from the Santee Mission to be present at the funeral, furnishes such testimony as this, of the departed : “ Paul was in all his daily life one of the most perfect patterns of the Christian character that I have ever known. He has shown it as much in his patience during his long suffering, as in his earnest working as long as he was able, and even after ; he could not bear to give up. I received a note from him, while Mr. and Mrs. Hinman were in Sioux City, in which he wrote, ‘ I am without fear and full of joy, and I am in haste to be in the joyful country, with JESUS, my Divine Friend, beyond the clouds, because I can no longer work for Him on earth.’” May we not humbly say of Paul, what Paul the Apostle says of one of the Saints of the Primeval Dispensation, “ he being dead yet speaketh ?”—speaketh to us white men, of what the blessed Gospel of the SON of GOD can accomplish in the heart and life of the Indian, and speaketh to his yet heathen brethren, of the love and goodness and power of ONE Whom they seem to be ever feeling after under their sacred, traditional expression—*the Great Spirit.*

#### SECRETARY AND GENERAL AGENT.

Col. E. C. Kemble, whose faithful and effective labors had been devoted in promoting the interests of the Indian Commission since its organization in December, 1871, resigned his position as its Secretary in July last, having received an appointment as one of the five Government Inspectors of Indian Agencies—an important and responsible office created by Congress during its last session. The Commission feel confident that Col. Kemble will carry into his new relations the same zeal in the cause of the Indians, and the same desire and effort for the amelioration of their condition through the civilizing and saving forces of the Gospel, that he manifested while acting in connection with this Board. The Rev. R. C. Rogers, for some time past the Associate Secretary of the Domestic Committee, was appointed the Secretary and General Agent of the Indian Commission, at a subsequent meeting of the Executive Committee, and is now engaged in the duties of that office.

#### THE PRESENT CONDITION AND PROSPECTS of the Indian field ; the number of laborers therein and their distribution at the several Mission Stations ; the results of work during the year

past ; an account of Services, Confirmations, Ordinations ; changes in the *personnel* of the Missionary staff—these and other like details more properly belong to the Report of the Missionary Bishop, in which they will be fully set forth, than to the one herewith presented. The Commission may be permitted, however, to say that their hearts have been cheered and their faith confirmed, in connection with the Indian work, by the statements which, from time to time, they have received from the Bishop, by letter or in person, respecting the general condition and progress of the Missions under his care.

#### ST. PAUL'S TRAINING SCHOOL.

Among the several enterprises already undertaken by the Missionary Bishop, for aiding and increasing the efficiency of the work among the Indians, there is one in which he is now engaged, with the cordial sympathy and co-operation of the Executive Committee, which in the view of this Commission deserves special reference and commendation. It is the plan of erecting at his headquarters—the Yankton Agency—a large and substantial stone building, which will serve, for the present at least, as his own home, but which is specially intended to furnish facilities for a Boarding and Training School for Indian boys. The building is already in such a state of forwardness as to warrant the expectation that it will be ready for use within a few weeks. Into this building, it is the intention of the Bishop to gather, from the schools at the several Mission Stations, the most promising of the Indian boys, to the number of at least thirty, and there under his own supervision to train them for Teachers, Catechists, and (if God will) for Missionaries.

The Commission deem it unnecessary to spend any time, in the way of argument, in advocacy of a scheme so wisely conceived as this. It is one which they feel sure will commend itself at once to that large and increasing class of persons in our Church, who, in studying carefully the problem of a thorough Evangelization of a heathen race, find in such an appliance one of the most hopeful and effective agencies. Heathen life, when thus salted at its very sources with the salt of the Gospel, cannot long continue heathen. The Commission are bold to give expression to their belief that the funds needed for the erection and thorough equipment of St. Paul's School, will be cheerfully and promptly provided. Nor are they less confident that the Scholarships—to cost \$60 each *per annum*—by which these Indian boys are to be supported at the School, during their studies, will be speedily taken by individuals and Sunday-schools. Quite a number of them have in fact been already assumed in anticipation of the actual opening of the School. The fruits of an enterprise such as the one now referred to, may seem long in maturing ; but that maturity will contain within itself the seeds of reproductive and beneficent power and influence.

### CONTRIBUTIONS DURING THE PAST YEAR.

These, as will appear by the Table accompanying this Report,\* have been largely in excess of those received, the year preceding, for work among the Indians. But in view of the very considerable enlargement of that work, recently made, and of the pressing calls from various portions of the land for still further enlargement—calls to which the Commission will not dare, unless forced, to turn a deaf ear—they have deemed it advisable to attempt to multiply the sources of supply for the field committed to their care. In order to this end,

#### A CIRCULAR TO THE CLERGY

has recently been prepared and sent forth in behalf of our Indian Missions, asking for this object a place among the Offerings appointed by the Clergy to be made in their Congregations, during the Christian Year, and suggesting that when convenient such collection be fixed for the Season of Lent. In this connection it is proper to say that the Secretary and General Agent of the Commission will be glad to avail himself of opportunities afforded him by his brethren of the Clergy, for presenting the Indian work to their congregations and Sunday-schools, on Sundays and during the week.

#### HELPERS IN THE WORK.

The Commission feel profoundly grateful, and take this occasion to express their thanks, for all the help which has come to them the year past, in enlarged sympathy with their work, and in the increased mate-

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#### \* RECEIPTS FOR THE INDIAN WORK, FROM OCT. 1, 1872, TO SEPT. 30, 1873.

Alabama.....	\$47 65	Missouri.....	\$44 50
Albany .....	715 49	Nebraska.....	8 10
Arkansas.....	10 25	New Hampshire .....	110 33
California....	31 60	New Jersey .....	1,632 77
Central New York.....	682 36	New Mexico.....	1 00
Central Pennsylvania.....	647 48	New York.....	18,563 13
China.....	65 46	Niobrara .....	10 55
Connecticut .....	5,112 98	North Carolina .....	78 35
Delaware .....	123 54	Ohio .....	367 15
Easton .....	34 00	Oregon .....	52 50
Georgia .....	40 15	Pennsylvania.....	17,469 79
Illinois .....	196 79	Pittsburgh.....	721 25
Indiana .....	14 70	Rhode Island .....	2,421 81
Iowa .....	108 90	South Carolina.....	84 94
Italy.....	123 89	Tennessee .....	29 60
Kansas.....	78 80	Texas .....	1 00
Kentucky .....	308 55	Vermont.....	76 28
Long Island.....	2,285 79	Virginia.....	532 34
Maine .....	33 37	Washington Territory .....	5 00
Maryland.....	1,917 26	Western New York.....	688 36
Massachusetts .....	5,234 47	West Virginia.....	84 98
Michigan .....	584 69	Wisconsin.....	102 41
Minnesota .....	5 23	Miscellaneous .....	6,279 25
Mississippi .....	3 00		
Total.....			\$67,771 79

rial assistance rendered them in carrying it on. Special reference seems to them to be due to those organizations of Christian women in several of our large cities, which—as Auxiliaries to the Board of Missions—have been particularly active in behalf of Indian interests. The aid afforded by these Organizations has been very valuable and encouraging. The bond of union and the stimulus to effort, in the case of these Associations, have been found in one sacred object—the raising up, through the agency of Christian energies, of the Red race, as a race, to the level which the Gospel furnishes, and, in so doing, ameliorating the condition of the Indian woman by giving to her that place in the family relation and regard which Christianity alone can bestow. Underneath these offices of love performed in this behalf, by the Organizations referred to, the Commissioners are well assured that some sufficient motive power must exist, and they think they cannot be mistaken in attributing such sanctified activity to the same spirit of devotion which, in Apostolic days, drew from St. Paul himself that singular expression—ever fragrant and in every age of the Church suggestive of the true glory of redeemed womanhood—“*those women which labored with me in the Gospel.*” Would it not be well for many other female servants of the MASTER in this Church, especially in our larger towns and cities, to combine together in similar Associations for a similar purpose?—well and wise for their own sake, and well for the work’s sake, which they would thereby be promoting.

#### SPECIALS.

There is no desire on the part of this Commission to abridge in any degree the liberty of giving to special objects. The work entrusted to them, while as a whole it furnishes a common ground of interest, in passing on to its present stage of development has also furnished *interests* in great variety. To such a degree has this been the case, that much discrimination has been exercised by givers as to the direction which their benefactions should take. It is freely admitted that, in the immediate past of this enterprise, such a course was entirely natural; nevertheless, in its results it has been embarrassing to those who, from their official relations with the Indian Mission work, are expected to provide for that work as a whole. The Commission feel great delicacy in making suggestions on this subject; and yet, in justice to themselves and to the work which they are appointed to supervise, they venture to express the hope that there may be in the future less of the *special*, and more of the *general*, in the gifts which shall flow into their Treasury. They beg their brethren to bear in mind the fact that the Church has committed the oversight of this important interest to a number of her Clergy and Laity, who are expected by her to discharge the sacred duty assigned them, with judgment and impartiality; and that they whose duty it is to study and understand most thoroughly the wants of the entire field may per-

haps be enabled, better than others, to exercise due discrimination in the employment of the gifts of God's people. That they have not presumed to offer these remarks without sufficient reason, will be shown, they trust, by the statement of a single fact, *viz.* that, of the more than \$60,000 received into their Treasury during the financial year just closed, over one-third came in the form of *Specials*, and hence was unavailable for the general work of the Commission.

#### THE FUTURE OF THIS WORK.

The Indian Commission, as Christian men put in charge of a trust like theirs, would feel burdened with a constant sense of unfulfilled obligation, could they not believe, that, sooner or later, the good providence of God would permit them to make full proof of their official responsibility by carrying their work into every portion of the land where Indians are to be found who desire the ministrations of the Church for themselves or for their children. Already, indeed, have they been enabled to give tokens of what their heart's desire and prayer to God is. They have undertaken the care of Mission work among the Red men, not only in the Indian Missionary Jurisdiction proper, but in Nebraska, in Wisconsin, and in Minnesota. The range of operation now indicated has seemed to them, thus far, the limit, beyond which, as prudent men, it might not be wise to venture. But they are conscious that this branch, like every other, of Missionary enterprise, is a thing of growth; and that, as the Church's interest in it deepens, the way will be made clear whereby to enlarge the scope of its beneficence. They have good hope that the time is not distant when they will be permitted to avail themselves of opportunities already existing, and beginning to demand their careful consideration. Not to speak of cases likely to arise in the near future, with which they will be called upon to deal, actual cases are before them now, asking not merely for consideration but for favorable and speedy action. To give a single instance: One of the last official acts of the lamented Bishop Randall was an earnest appeal for a Missionary and Teacher for the tribe of Shoshone Indians in Wyoming Territory, that he had visited on his last journey. The Agent for this Tribe was appointed on the nomination of the Indian Commission; hence the added responsibility for the religious instruction of that heathen Tribe.\* If the Com-

\* In this connection it seems altogether fitting to quote the language of the Agent himself in a communication which has come to hand since this Report was written.

"I have lost an able counsellor, and valued friend, in the death of the Right Rev. Bishop Randall. A visit to this Agency was his last work. He notified me that he would fully inform the Indian Commission of the work being done, the manner of doing it, the progress already made, and the wants of the Agency: but I fear that his severe illness and death so soon after his return home prevented him

mittee do not respond promptly to such applications, it is not because of any lack of sympathy with the objects thereof, but simply because they would not outrun the Church's readiness or willingness to sustain them in such additional enterprises. And yet they feel that such grave and far-reaching suggestions as, for example, may possibly be presented in the Report of the Missionary Bishop of Arkansas and the Indian Territory, should not be long held in abeyance, either by them, or by the Church whose servants they are. Nor could they deem it the part of Christian charity, for a Church laden with such gifts as ours is for the healing of the Nations, long to neglect such earnest calls for spiritual help, as now, for the second time during the preparation of this Report, have been sent by Red men in the remote North-west. Reference is here made to the case of the Spokane Indians in Washington Territory, of whom the late Secretary of the Commission writes thus: "I stop right in the midst of everything to give utterance to their wishes and my wishes and prayers that something may be done by our Church for these unhappy, and I think deserving people. It is another case of 'starving Ponkas,' with this difference, that the Spokanes are literally hungering and thirsting after the Word of Life—starving for the 'Bread which cometh down from Heaven.' I cannot doubt this after what I have seen."

The Chief of these people bears the name of "Garry," given to him from the fact that, when a boy, he lived at Fort Garry, on the Red River of the North. Of him, Colonel Kemble writes: "Having learned that I was a member of the same Church which had educated (or partly educated) him, he asked that I would use my influence to get a teacher from our people for his tribe. Afterwards he followed me to Wallula, over a hundred miles from his country, and put a letter into my hands which I enclose. It was written by a partly educated half-breed, and signed by Spokane Garry. Garry speaks our language, but speaks it just like a Scotchman. He was educated by the Church of England Missionaries on the Red River, years ago, at which time also he was baptized into the Church. He still has his Book of Common Prayer.

"All day long, amid the hurry and perplexity of official cares and duties, their sadly sung song has been ringing in my ears—the little hymns to JESUS, which they sing, but especially their favorite, 'I love to tell the story of JESUS and His love, the old, old story,' etc.—until it seemed I could not go on with my work before I had fulfilled my promise to them, and asked the Church to do something for them. They are naked and destitute—but they do not ask for clothing; their only food is the salmon which they catch and dry—but they have not asked me for meat. They have only asked me that I will help them to get a teacher for their

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from doing so. Be kind enough to inform me: and, if you have not received a communication from him, I will endeavor to meet the deficiency, especially in regard to the progress being made in civilization, education, and Christianity."

children, and some good man to instruct them in the knowledge of our LORD JESUS CHRIST and His Church. All they know as yet is the Name of JESUS."

When cases such as these are brought to the knowledge of the Executive Committee, should they, as Christian men, shall we, as Christian men, be forced to hesitate, and, possibly, to let them pass unheeded? When any among those for whom CHRIST died are struggling out of their heathen darkness towards the Light, and have gained just glimpse enough of the knowledge of the Truth to lead them to be asking in a confused sort of way, "MASTER, where dwellest Thou?" shall not this Church, in the loving tenderness of that MASTER, say to them, "Come and see?"

It only needs that the Church's voice, in clear and distinct utterance, shall bid this her own Commission for the Red man to go forward, and large portions of that "much land to be possessed" can soon be placed under Christian cultivation.

#### CONCLUSION.

It only remains for this Commission to give expression to their confidence, that the Church, which, out of her large-heartedness, has granted to this Indian work a Bishop, will not fail to grant him and those who are or shall be faithful co-laborers with him, all things needful, in the way of sympathy and prayer and offerings, to enable him and them to cultivate with diligence this field, to the glory of GOD, and the salvation of souls.

By order and in behalf of the Indian Commission.

R. C. ROGERS,  
*Secretary and General Agent.*

#### A P P E N D I X.

It gives us great pleasure to present to the readers of this Report the following letter, kindly furnished by Bishop Whipple, in relation to the work among the Indians at White Earth Reservation, Minnesota. This, as is well known by our people generally, has been for years the scene of the devoted labors of that faithful native Presbyter, Enmegahbowh. An enlargement of the work at White Earth has recently been made by the transfer thereto of the Rev. J. A. Gilfillan, whose support has been undertaken by the Executive Committee of the Indian Commission:

NEW YORK, October 28, 1873.

DEAR BROTHER: When I recall the wonderful changes in the temporal and spiritual condition of the Ojibway Indians, now at White Earth, my

heart is full of thankful joy. They have passed through fearful trials, again and again, when crops failed, and they were left in great destitution. They have never faltered ; there has been no going back.

I have not at hand the statistics of the past year.

Our little church, which seats three hundred, is quite too small for the congregation. If we had one twice the size, it would be filled.

From the testimony of traders, and communicants of other religious bodies, as well as of their faithful Missionary, I believe they are humble, faithful Christians.

We are now building a small Hospital, with twenty beds. There is nothing so needed in a heathen country.

We are able to do little with schools : the Congregationalists have the nomination of Agent and employees, and they have the Government school fund. If we had the Agency, our educational work could be increased ten-fold.

The Rev. Joseph A. Gilfillan has taken charge of the Mission, and will be a faithful helper to Enmegahbowh. For prudence, zeal, piety and practical knowledge of business, I do not know one better fitted for Mission work.

We need for White Earth two Sisters to care for the Hospital, two teachers for Parish school, and means to build two school houses, and to furnish the Hospital.

We need, most of all, the prayers of the Church of God.

We have three Indian Candidates for Holy Orders : we hope to find others who shall carry the Gospel to their own people.

I desire to express for the Indians, and for myself, our deep gratitude for the boxes of clothing sent last year. No words can tell the real benefit they were to this poor people. May God reward every giver.

Your Brother in Christ,

H. B. WHIPPLE.

The following account, sent to Bishop Whipple, of a recent visit made at White Earth by the Rev. Dr. Knickerbacker, of Minneapolis, Minn., will also be read with interest.

*Oct. 8th, 1873.*

MY DEAR BISHOP : I have been at White Earth the past week, attending the annual payments.

Last Sunday I was with the Rev. Mr. Johnson [Enmegahbowh] at the dear little church. It was a glorious sight to see that crowded congregation, so devout and reverent, and so hearty in their responses. I esteemed it a precious privilege to tell them the story of redeeming love, and speak words of encouragement and hope.

Mr. Gilfillan is throwing himself heartily into the work of learning their language and fitting himself for his duties. I do not believe there could be found a better man for the work, in the American Church. His faith, his simplicity, his humility and devotion, are beautiful to see, and remind one of primitive faith and love. All speak in the highest terms of him.

I preached at his afternoon Service for the *employees*. A good congregation gathered, and joined heartily in the Service, and the singing was unusually good. I think they will soon learn to love the Service.

The Hospital building is being plastered this week and I think will be finished before freezing weather. It is a fine building, and the Indians are very proud of it. It will be a source of very great blessing. Last Sunday Mr. Johnson spoke to the Indians about supplying it with vegetables and such things as were raised by them, and immediately sufficient potatoes, turnips, onions, cabbages, etc., for the whole winter, were promised. I called in the evening to see Mrs. Spears [Teacher at White Earth]. She had raised ninety bushels of potatoes; ten of these she wanted to give to the Hospital.

It is perfectly wonderful—the improvement in this people. When I contrast it with the old life in the wigwam and the blanket, I can but exclaim, *What hath God wrought!* Surely, dear Bishop, no part of your work for the dear LORD and MASTER can afford you more satisfaction than that bestowed upon these poor heathen people; and, I am sure, by no portion of your flock are your labors and trials in their behalf more gratefully appreciated than by these humble souls.

Affectionately your son in the Church,

D. B. KNICKERBACKER.

## **REPORT OF THE SPECIAL COMMITTEE ON THE REPORT OF THE INDIAN COMMISSION, AND THE REPORT OF THE MISSIONARY BISHOP OF NIOBRARA.**

Your Committee, to whom was referred the Second Annual Report of the Indian Commission, and First Annual Report of the Missionary Bishop of Niobrara, have been deeply impressed with the manifest signs of God's blessing upon the efforts made by our Church in behalf of the elevation and the Evangelization of the Indian. The election and Consecration of a Bishop specially for this hitherto neglected people, has placed our Church, more than ever, prominently before the world as the benefactor, protector, and defender of this injured and oppressed Race. Great results were predicted from this venture of Faith, and these results have already commenced to appear. In the awakening of sympathy for the work throughout the whole land, in the increased contributions of the generous, in the stimulating to philanthropic activity other religious people, in the plans proposed and being carried out for Christian Schools of high grade among those Indians entrusted to our care, we may discern some of the beneficial results of the Indian Episcopate.

Your Committee cannot but express gratification at the disposition displayed by some of the Diocesan and Missionary Bishops, within whose Jurisdiction Indians are living, to call Bishop Hare to their care and oversight. It would be well indeed if most or all of the Indians in the country, accessible to the ministrations of the Church, could be brought under his charge, except perhaps those in Minnesota, whose loving Bishop must always remain the Indian's peculiar Friend and Champion.

Since the Church has thus inaugurated the new principle of sending a Bishop to a Race, it would seem to be proper (if, and when, it can be constitutionally and canonically accomplished), that this Bishop should be the Father and the Overseer of the whole Race in this land.

Your Committee approve heartily of all the plans proposed by Bishop Hare and the Indian Commission, for the carrying on of the great work which has been committed to their hands. It would be difficult to suggest any particulars wherein these plans could be improved, and your Committee, in common with the whole Church, have such full confidence in the wisdom and judgment of the Bishop and his efficient co-workers, that they may well leave the whole subject in their hands without any suggestions of their own.

The call of the Bishop for means to establish and put into operation the Boarding School at the Yankton Agency, is one that ought to meet with a hearty response from the whole Church. In no other way can the youths of the Nation be so speedily and so permanently brought under Christian influence. The opportunity afforded by such a School for the training of a native Ministry is so unquestioned that to dwell upon this topic is altogether needless.

Surely the friends of the Indian, the friends of humanity, and all those who love CHRIST and His Word and His Church, ought to feel happy and thankful as they contrast the present condition of Missionary effort among this people with what it was a few years since, when one Bishop, one Presbyter and one Layman were almost the only ones in our Communion who were willing to pray and work and give for the Indian's temporal and spiritual welfare. Now, the helpers in the good cause are a great army, with recruits from every part of the land.

It may be fairly held that now, since this Indian Mission work has become so important, and has expanded into such unlooked for proportions ; since it calls for and disburses so large an amount of money annually ; since it enjoys the entire services and employs the full time of a Bishop ; since it represents in its benefactions all parts of the Church, and all schools of thought in the Church—it may be fairly held, we say, that it is entitled to an independent organization, and, instead of any longer being a Commission of the Domestic Committee, it should be placed on the same footing as "the work among the Colored People," and the Foreign Missionary Work. To accomplish this, however, it would be necessary to have canonical action by the next General Convention. Your Committee make the suggestion for the consideration of the members of the Board. For ourselves, we should be inclined to give the proposition our approval.

If the change of status from a Commission of the Domestic Committee to an Indian Committee of the Board of Missions can in any way further the beneficial objects for which the Indian Helpers labor ; if the change of status can in any degree add weight or power to the Cause itself ; if indeed it is desired by the Bishop and his chief co-operators ; then the change ought to be made.

It may be that the present arrangement was designed to be merely provisional and tentative, and that the intention was to create an independent Committee as soon as the work had fairly passed the border line of the mere experimental, and shown itself to be real and permanent. If so, has not the time come when we can judiciously place this work in the same relation to the Church at large, as that of the Domestic Work, or the Foreign Work, or "the Work among the Colored People?"

In concluding their Report, your Committee offer the following Resolutions :

1. *Resolved*, That this Board most cordially commends the Indian

Missionary work of the Church to the sympathies and the prayers of ~~the~~ people throughout the whole country, and asks for it the generous help of all who love the LORD JESUS CHRIST in its behalf.

2. That this Board particularly recommends St. Paul's School at the Yankton Agency to the consideration of the charitable, as a worthy object of their benefactions.

ROBERT H. CLARKSON.

C. H. HALL.

E. A WASHBURN.

BENJAMIN STARK.

PETER H. DEMILL.